

Summary of the Friday Sermon delivered by Hazrat Mirza Tahir Ahmad – Khalifatul Masih IV. On 1st September 1995, at Mannheim – Germany.

Observe prayer at the declining and paling of the sun and past its zenith to the deep darkness of the night and the Quran at dawn - Verily the recitation at dawn is agreeable.

And wake up for it in the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

And Say 'O my Lord! Make my entry a good entry and make me come forth with a good forthcoming and grant me from Thyself an supporting authority.

The Holy Quran. Bani Israel [Children of Israel]: 79 - 81.

After the past Jalsa Salana UK I have been especially perturbed about the vast fruits of His favours with which Allah the Almighty has graced us and which have increased our hunger all the more instead of relieving it and how we would fulfil the responsibilities of protecting them in future.

To train the newcomers and to make them able to train others when they preach to them - This is a very great and important task which resulted in my being immersed in perpetual worry and I prayed especially that Allah the Almighty would Himself show a way to the resolution.

Only yesterday whilst worried about this Allah the Almighty made me understand that the resolution to these worries is present in the very verses which I have recited. The most important thing is establishing prayer and as this establishment of prayer is essential for a summoner to Allah it is also important to inhabit the newcomers into prayer and if this mission is not happening simultaneously then it would be impossible to care for these fruits who are arriving. Presently I feel that the Community is not giving full attention to congregational prayers. The establishment of a world is not possible without first establishing worship. We are to establish a world and the establishing of prayer in order to keep hold onto Divine unity is as important as is the foundations of a lower building before building an upper monument. It is prayer which will establish you and also establish me and enable us to happily bear increasing burdens and continue to expect more from God. There should be a group of Ahmadis exclusively devoted to the task of establishing prayer who does not report back optimistically, rather present facts and figures that are regularly and meticulously recorded in books which every responsible person should keep with them. The greatest responsibility is one of admonishment and counsel placed upon the shoulders of the Holy Prophet ﷺ. He fulfilled this day and night. In reality change resulting from advice is different from consistent counselling with full confidence in one's circle of influence. Then not to permit any coercion in the heart because after its delivery a pure change is down to that person or to God who would enable that person to make it but it is not incumbent upon the deliverer to make someone righteous nor can one forcefully make someone righteous.

I know that we have no ability but we do have the message. Deliver the message and continue delivering it and then offer prayers. In prayer is the power to create a great

upheaval. Create a system to inform those who have converted to the movement from Muslim or non-Muslim faiths of the importance of prayer and continuously guard that system so that the sector among you who is rapidly conquering new lands be followed by these protectors and carers.

Alongside this the teaching of *The Nobly Quran* and 'Quran at dawn' reveals that recitation of the *Quran* is essential in an age in which the dawn is breaking into a new day. One meaning of 'dawn' is that of a great spiritual revolution which fills the dark nights with light. Seek aid from the *Quran* at a time of such spiritual revolution. It is only the recitation of the *Quran* that will really light up this dawn.

'In the night as a supererogatory service for thee' reveals that merely establishing prayer is not enough without the addition of optional prayers and especially not to labour during the night. So the establishment of *Tahajjud* is the resolution to the difficulties and in reality the *Tahajjud* prayer is one that definitely reaches beyond the 7 heavens. This is not essential rather it is optional but such a powerful option that it is certain that 'it may be that thy Lord will raise thee to an exalted station.'

This station is not a place that stands still. The station is the position of a believer in their relation to God and a believer never stands in one place but continuously proceeds ahead. The station which does not increase has no value Allah the Almighty teaches one to pray that *O my Lord! Make my entry a good entry and make me come forth with a good forthcoming* this can only be taken to mean that: O my Lord! Continue making me go from one station into another new station so that this movement continues and continue to grant me a supporting authority in this. This prayer includes asking for entry in such truth that was granted to Muhammad the Prophet of Allah. This truth had establishment of prayer, this truth had the recitation of *The Noble Quran*, this truth had the strength to turn the nights into days moreover this truth had the honour of waking up at night to offer *Tahajjud* before God and it had the ability to offer such *Tahajjud* prayers after which the promise is certain to descend from on high that *Assuredly God will enter you into an exalted station*. Then when He does one should pray to come out of it in truth and when one would pray to exit it in truth then remember never to forget to pray for a Supporting Authority. It is impossible to count the favour of Allah the Almighty Who took us out of an Exalted Station with truth and entered us into a station above that of 1800000.